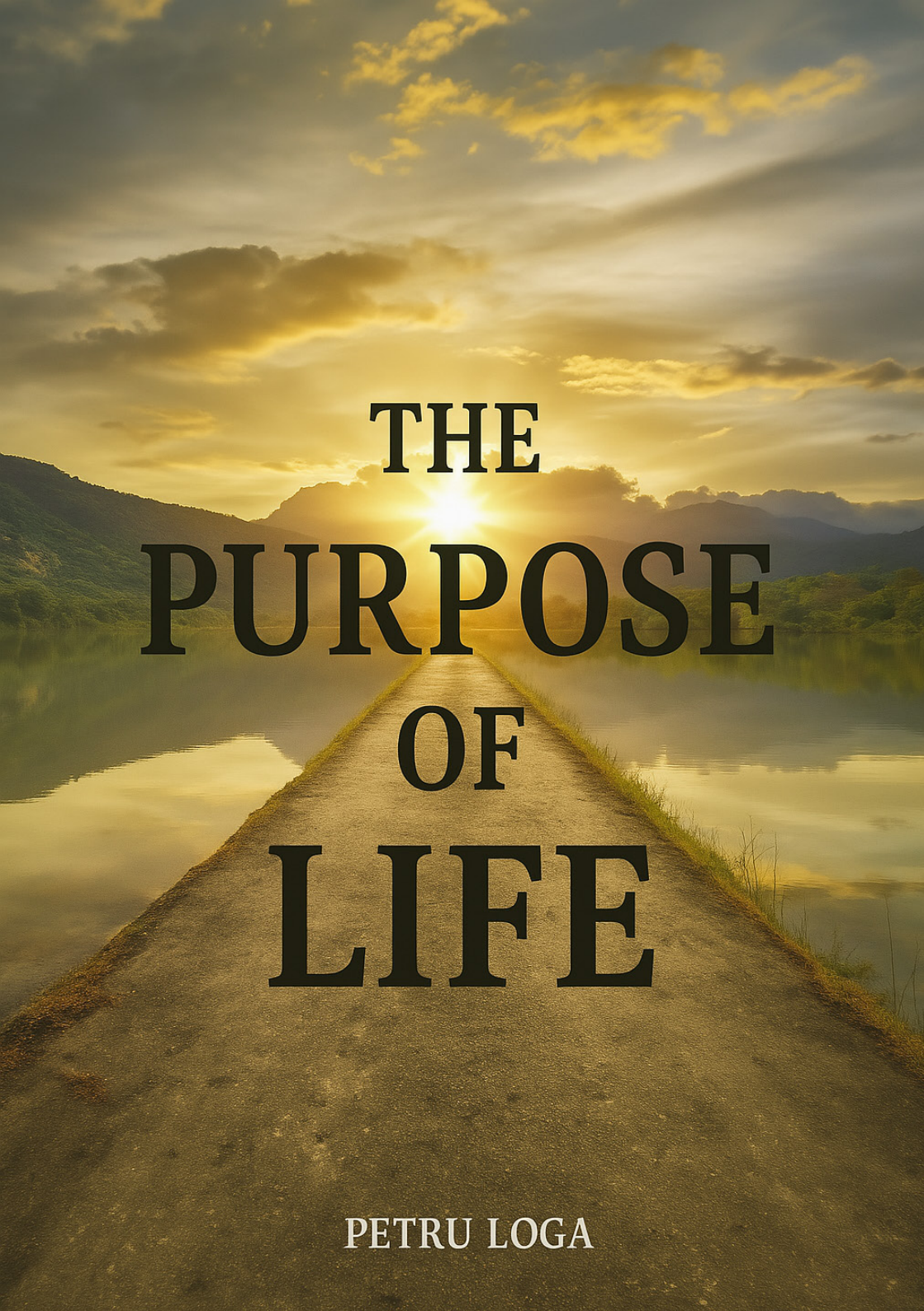
THE
PURPOSE
OF
LIFE
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For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (Romans 8:29)

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48)

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Introduction

We come into the world, prepare for life, work, have children, grandchildren, enjoy life more or less, but in the end, everything ends at the grave.

Many people perceive the "purpose of life" as living in the present, aiming for the best possible standard of living. A deeper look at the prevailing global mentality shows that people focus on immediate experiences, overshadowing thoughts about what might lie beyond death.

If we stop to truly meditate, we find that there are rare moments when we ask ourselves essential questions about the meaning of this fleeting existence. Why do we age? Why do we get sick and die? Are we just consumers of time?

Many questions revolve around the meaning of our existence: What is the point of being born, living 70-80 years, only for everything to end at the grave? What is the purpose of this short life lived on earth? What is the point of enjoying life if, in the end, we will die and be forgotten? What is the origin of death, and who set these rules of life?

What was God's purpose when He created man? Was the intention for man to exist for a limited time, then die and be forgotten? What happens to the human soul after death? Is death a step towards another form of existence, a transition to something else?

If eternal life exists, why must we experience death to reach that new life? Did God create this senseless cycle?

We also wonder who this God is who is said to have created us. What can we learn about Him and His nature? Where does He dwell? Is this heavenly realm free of thieves and liars, where all inhabitants are of perfect morality, or does it resemble our world? Why is there this discrepancy between a world of absolute moral purity and one where every person has lied at least once?

We can observe that from childhood, we are instilled with the idea that to achieve our goals, it is acceptable to use any means, based on the principle that "the end justifies the means."

From a young age, we start with lying, cheating in school, and evolve into more sophisticated tactics in adult life, such as deceit, theft, bribery, anger, and similar behaviors.

We can assert without error that there is no person who has not used a lie at least once. Lying is a commonly used tool in a multitude of situations: being late for work, returning home late, during employment or in commerce. Giving up lying often complicates life.

To maintain a decent standard of living, many succumb to the offers of the evil one. He tempts us with much-desired but inaccessible things, and to obtain them, he asks us to make moral compromises, to be led by falsehood, theft,

corruption, and deceit.

We observe that when asked about what follows after this life and whether we need to perform certain actions to live in the presence of God, most people are in a state of ignorance.

Most do not have a clear answer or do not think about life after death, living only in the immediate concerns of daily life, without investigating whether God has a higher purpose for us and if there are requirements to reach His presence.

Many others wish to enter the Kingdom of God, but the spiritual values of this kingdom are ignored or perceived as incompatible with their way of life.

Rarely does someone stop to ask what the true purpose of this fleeting life is. However, it is imperative that each of us seeks answers to these existential questions to understand the true purpose of life. It seems that very few realize that to enter the Kingdom of God, we must know and accept God's purpose for us.

We believe that in this short life we live, it is vital for each of us to deeply understand God's purpose for humanity and to know the plan He had in mind when He created man. It is important to ask if, according to this divine plan, there is a specific standard we must reach.

Furthermore, we can ask if God has established a selection criterion for admission to eternal life and, if so, how we can discover it. Could there be a guide or a preparation manual to help us in this process? It is also vital to understand what our active role is in fulfilling this standard.

It is necessary to understand that God created man with the intention that he would live eternally in communion with Him. In this context, He shapes and guides us to achieve the divine purpose for which we were created.

This divine endeavor aims to transform us into beings that reflect the qualities of the inhabitants of this heavenly realm. Therefore, the goal is to become, spiritually, full-fledged citizens of this territory, having moral and spiritual qualities similar to theirs.

In the following pages, we aim to provide you with some answers to the many existential questions you may have. We hope these answers will inspire you and awaken in you the curiosity to understand the purpose of this life.

We will explore in detail God's plan, about which, if we are honest, we must admit that most of us know very little. To support our research, we will rely exclusively on texts from the Holy Scripture, which we consider an essential preparation manual and a source of real trust.

The Purpose of Life

Upon closer examination, the Holy Scripture reveals the divine plan that foresaw the creation of a being superior to angels, made in the image and likeness of God. This is stated in Genesis 1:26-27, where God declares: "Let us make man in our image, after our likeness." This idea is reinforced in Romans 8:28-29, which suggests that God predetermined before creation that people would have His nature.

According to the Holy Scripture, the purpose for which man was created was to live eternally, in purity, and in deep communion with God. This communion is meant to offer man happiness, inner peace, joy, and the state of rest in which God is.

According to the biblical account in Genesis 3:10, man's fall from Eden marked the loss of his initial state of purity and perfect harmony with God. This led to the experience of a profound sense of lack and unfulfillment.

The episode in the Garden of Eden describes how Adam, after his fall through disobedience, expresses his fear and desire to hide: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." This significant moment highlights the emergence of fears and the feeling of vulnerability, marking the opposite of the state of inner peace and soul rest that man had before.

Since the fall from Eden, man has been engaged in a continuous search to regain the happiness and soul rest for which he was initially created. He tries to reencounter the state of happiness through various means and in different places. However, he often faces failures, managing only to taste temporary fragments of the happiness and joy he seeks.

In our daily lives, it is easy to observe through the often-heard wishes that man's fundamental aspiration is to achieve happiness. Many eagerly await holidays, such as Easter and Christmas, because they bring a touch of happiness. We address each other with wishes like "Happy Holidays!" and "Happy New Year!".

However, the transient things of the material world cannot offer the happiness that comes from a deep state of soul rest. Soul rest is essential for achieving well-being and satisfaction, as intended in the initial creation of man.

Just as a car reaches maximum performance when used according to the purpose for which it was designed, man also achieves a state of satisfaction and complete fulfillment when he reaches the purpose for which he was created.

Just as the body is fully satisfied when it is well-fed, clean, and rested, so too does the human soul have its own needs which, once fulfilled, bring complete fulfillment and satisfaction.

The human soul reaches fulfillment when rest, peace, and joy become normal and constant states, which can be achieved by adopting and cultivating the

the values presented in the Kingdom of God, such as purity, righteousness, long-suffering, love, kindness, mercy, and gentleness.

At Adam's fall, man suffered a spiritual separation from God, thus losing access to the sources of complete fulfillment. This spiritual rupture meant a separation from the values and principles established in the heavenly Kingdom.

In this context, the human need for fulfillment was exploited by Satan, who deceived man by introducing alternatives to divine values, attracting humanity with promises and fleeting pleasures. These, although attractive, are incapable of offering the state of fulfillment and authentic satisfaction for which man was created.

Thus, humanity finds itself in a relentless and unsatisfactory search, pursuing these alternatives of Satan, thereby moving further away from the path and original purpose set by God.

In his search, he turns to things offered by the material world, such as money, fame, or "the pleasures of sin for a season", and others like them, but he finds neither happiness nor rest in these.

This situation can be likened to a car that does not function optimally when used for purposes other than those for which it was created, or to a human body that, when sick, tired, hungry, or thirsty, can no longer achieve well-being.

With the fall into sin, humanity lost the elements necessary for soul fulfillment, highlighting the need to reconnect with divine values to regain this state of fulfillment. That is why it is so important to return to the original values of the Kingdom of God and to reject the temptations and illusions promoted by Satan, to regain the state of spiritual fulfillment.

With the fall into sin, humanity lost the elements necessary for spiritual fulfillment.

To find rest and spiritual fulfillment, it is essential to direct our searches towards our Creator, for He holds the key to inner peace, happiness, and joy. This is described in Scripture, in Luke 19:42, where it is stated: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

A genuine relationship with God is the unique path to achieving soul rest. This truth is supported by the words in the Gospel of Matthew 11:28, where the Lord Jesus says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." and in John 14:27, where He states: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

This objective is particularly illustrated in the Epistle to the Hebrews 4:10, which states that God desires man to experience the same soul rest that He Himself has. The text says: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest."

It is essential to understand that authentic and profound happiness cannot be realized without inner calm and peace. Just as our bodies need physical rest for revitalization and satisfaction, our souls also require rest to achieve happiness. The source of happiness does not lie in "the pleasures of sin for a season" but in the state of peace and soul rest, which manifests through a permanent joy.

This involves a close and personal relationship with the Creator, in which man discovers the true meaning of existence and a profound happiness, independent of the circumstances of earthly life. This includes inner peace, harmony, and soul rest, which are accessible only when man lives in accordance with the values and original purposes established by God.

God initiates and desires to collaborate with the man who realizes that the solution lies only with the Creator. In this process, He intervenes to bring man back to his original state of harmony and fulfillment. Through divine intervention, man is not only restored but also enters a process of transformation, to reach a level of spiritual development similar to that of the inhabitants of the heavenly Kingdom. This not only offers him a complete state of fulfillment, rest, and joy but also grants him the privilege of dwelling for eternity in the Kingdom of God.

It is evident that without this complete soul rest, we could not live in perfect eternal harmony. Sadness, fear, dread, or despair would disturb this rest. The heaven promised by God offers, first and foremost, rest for the soul, a place where tears and suffering will no longer be, as Revelation 21:4 says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This is also rendered in Psalm 23:2, "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

Misled

Satan has made considerable efforts to mislead humanity, promoting the idea that life is only about what can be achieved in this short life on Earth. Thus, he has managed to divert the attention of man, thirsty for happiness, for which he was created, towards material and fleeting satisfactions. Although these pleasures seem to offer happiness, they are far from being the true source of it.

In this continuous hustle for survival, we have lost sight of truly meditating on the profound significance of rest, which should encompass not only the rest of

of the body but also that of the soul.

For example, we eagerly await vacation days or weekends to rest, and evenings are anticipated moments for relaxation and physical recovery, but we do not show a similar interest in achieving soul rest.

Consequently, the concept of spiritual rest has been largely delegated to the religious sphere and managed by its representatives. Therefore, soul rest seems inaccessible in this life, being postponed for the "world to come", which explains why we use the expression "Rest in peace" as a farewell for those who have departed from this world.

The relationship with God, which should lead us to soul rest, has come to be reduced to a few external rituals. Thus, the importance of personal and active involvement alongside God in the process of inner transformation of our character is ignored.

This leads to the assumption that God will change our sinful nature through a mysterious method, which He will apply after the physical death of the individual. This completely false concept has been adopted by most people, who have thus imposed on others the steps considered necessary to achieve eternal rest.

Thus, many of us, not by our own choice, but due to the place where we were born, have been introduced into a certain religious denomination. For example, we found ourselves Catholic if we were born in Italy or Orthodox in Romania.

We were equipped, without realizing it, with glasses colored by the doctrine specific to the religious denomination in which we were born. These glasses shape the way we see and understand the world, often leading us to accept the prevailing norms and beliefs as absolute truth, without subjecting them to concrete analysis, under the assumption that "the crowd sets the rules."

These widespread beliefs, which are not based on the Holy Scripture, induce the idea that during the time man spends on earth, God is not concerned or cannot restore and transform the being He created to the level required by His eternal Kingdom. In this context, the a belief was formed that God remains a distant Entity, without deep involvement in the daily life of the believer.

Thus, we have been taught that finding rest and access to the Eternal Kingdom is not also the result of personal efforts to transform our character in collaboration with God, but relies solely on divine mercy, which offers us eternal rest at the end through the forgiveness of sins.

However, this perspective contradicts the profound teachings of the Scriptures, which emphasize the vital importance of transforming human character. This is essential to reach the stature for which we were created and to obtain now the peace and rest, which is absolutely necessary for eternal coexistence.

It becomes evident that a person who accepts a teaching that justifies living according to the values of the world will remain anchored in a superficial doctrine

of forgiveness of sins. This assumes that character transformation is an enigmatic process, which God will fulfill either at the moment of death or during the final resurrection.

Due to the lack of knowledge or understanding, we observe today many people influenced by various theories that claim to offer explanations on how to achieve rest in God's Heaven. These varied theories can lead to confusion and an incomplete or erroneous understanding of the nature of salvation and the role of personal transformation in this process.

A relevant example is the theory of purgatory, characteristic of those born into Catholicism. According to this theory, purgatory is perceived as a place of cleansing for sins committed during life, a temporary place where deceased souls are purified before entering eternal rest.

This process is essential for souls to free themselves from their mistakes and prepare for eternal life. In their conception, purgatory is seen as an intermediate place of punishment, a transitional space between earthly life and eternal life.

Purgatory is seen as an intermediate place of punishment, a transitional space.

In Catholic tradition, both the punishment and the time spent in purgatory can be reduced by obtaining indulgences, purchased from priests. Believers can obtain indulgences not only for themselves but also for the souls of deceased loved ones, who are believed to be in purgatory, thus contributing to the shortening of their purification period.

In many other traditions, it is believed that believers can gain divine favor through acts of generosity or can pay for the forgiveness of their sins and thus obtain eternal rest.

Many people have a mistaken understanding that by admiring God for what He has done for us, confessing their sins, spending for their forgiveness, praying for the rest of the deceased, or believing in the sacrifice on the cross (where His Son paid for them), they will gain access to Heaven and the much-desired eternal rest, which is found in the farewell at funeral ceremonies.

It is easy to see that the lack of knowledge of the Scriptures is one of the things that keeps man in this ignorance. This aspect is clarified in Matthew 22:29, where it is written: "Ye do err, not knowing the scriptures, nor the power of God."

The Kingdom of God

The eternal paradise where God dwells is described by the Holy Scripture as being of an impressive beauty that surpasses any earthly imagination. This kingdom is a place of absolute perfection, which far exceeds everything that exists in the material world.

The images from Scripture, especially those from the book of Revelation, reveal the existence of a heavenly land of unusual beauty. It is described as having streets paved with gold, walls adorned with precious stones, and gates made of pearls.

Revelation 21:18 says that "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The twelve gates were twelve pearls." These descriptions are meant to show a world of unmatched perfection and beauty, where divine splendor and glory are manifested in every aspect of existence.

However, the Kingdom of God is not just a physical place of unparalleled beauty, but also a deeply spiritual kingdom. This can be seen through divine laws, and through the justice and peace that prevail in this world. Thus, the Kingdom of God represents a harmonious blend of physical beauty and a spiritual world, where heavenly laws govern in a framework of peace and absolute justice.

Purity in the Kingdom

Distinctive for the Kingdom of God is the harmony and moral order that define it. This territory is a place where spiritual purity is absolute, where sin and evil have no place. Its citizens have all actions, thoughts, or intentions aligned with the will of God. In this Kingdom, manifestations of sin - such as lying, deceit, bribery, and others - are completely absent, reflecting a state of holiness and unshakable moral integrity.

The citizens of the Kingdom of God manifest a categorical aversion to iniquity, rejecting any form of lying and avoiding any occasion of sin. They explicitly condemn the practice of corruption and bribery, aligning with the biblical principle that "He that hateth gifts shall live." (Proverbs 15:27). Scripture clearly emphasizes the moral deterioration induced by bribery, stating that "a gift destroyeth the heart." (Ecclesiastes 7:7).

They do not practice black market work and tax evasion, respecting the obligations that befall them. They do not covet anything that does not belong to them, according to the biblical principle "Render therefore unto Caesar the things which are Caesar's" (Matthew 22:21), which emphasizes the importance of respecting tax laws.

This spiritual community bases its values on integrity, transparency, and

and justice, reflecting divine teachings in all aspects of life.

In this eternal land, institutions such as judges, prisons, police, gendarmerie, or army are absent, as they are not necessary. Here there are no violators of divine law, such as thieves, liars, robbers, tax evaders... In contrast to the material world, where temptations and negative influences are part of the human experience, the Kingdom of God is a place where these challenges do not exist.

Peace in the Kingdom

One of the treasures of the Kingdom of God is the peace and rest of the soul that characterizes this territory. The definition of peace, as described in the dictionary, highlights the complete absence of worries, conflicts, or enmities. It is associated with harmony, reconciliation, and mutual understanding. Also, peace refers to an inner state of calm, of tranquility of the soul, offering a state of serenity and balance.

In this Kingdom, any form of conflict, regardless of its magnitude, is nonexistent. This guarantees that all citizens of the Kingdom, from the greatest to the smallest, enjoy perfect peace and rest, where anger, opposition, disagreements, power struggles, and violence are completely eliminated. It is a place where, among its inhabitants, harmony and peaceful coexistence are the rule, without any reasons for discord or dispute.

The peace of the Eternal Kingdom is not limited only to the relationships between its inhabitants, but also encompasses the inner peace of the heart. This is manifested through a state of soul balance, where feelings of unrest, condemnation, conscience reproach, regret, or soul suffering are absent.

Soul rest and inner peace are the direct results of living in an environment where sin has no place. Isaiah 32:17 tells us: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." This passage emphasizes the direct connection between a life lived in purity and the state of rest of the soul.

Perfection of the Kingdom

Perfection is the central pillar that defines the Kingdom of God, being found in all its aspects. The citizens of this land are distinguished by the integrity and perfection of their character, thus emphasizing the standard of perfection. This norm applies not only to the behavior of the citizens but is extended to His ways and to His Law that governs this land, ensuring order for eternity.

This concept is reinforced by the biblical teachings from the verse in Matthew 5:48, which shows us the perfection of God: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Also, Psalm 19:7 states: "The law of the Lord is perfect," and Psalm 18:30 confirms: "As for God, his way is perfect."

Therefore, the sinful man, in his natural state of imperfection and sin, cannot

dwell eternally with God in this Kingdom. This highlights the necessity of reaching the perfection of our character, according to the standard of the Kingdom of God, as emphasized by the requirement in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Joy in the Kingdom

The inhabitants of the Kingdom of God enjoy continuous and profound happiness, independent of material conditions. Their joy, different from the ephemeral and fluctuating one encountered in the material world, represents a constant state of contentment, rest, and fulfillment. In this Kingdom, spiritual happiness is not affected by external circumstances such as money, social status, or health, emanating from the depths of being.

This state of joy is nourished by a life aligned with divine standards of purity and an unshakable inner peace, being founded on a deep relationship with God. This relationship is accompanied by sharing and living the divine ethical values and principles, which bring true joy and fulfillment. This truth is rendered in the verse from Romans 14:17, which says: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Authentic joy, springing from the Holy Spirit, is what we will find as the rule in the eternal Kingdom, where it will endure forever, as described in Isaiah 35:10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Therefore, joy is not a fleeting emotion, but an indicator of living in harmony with the Word of Scripture, being one of the most precious things in this heavenly territory.

Eternity of the Kingdom

The heavenly Kingdom is described as being beyond what time means, representing an eternal domain, where the concept of end does not exist. Time, as we understand it in the physical world, no longer has measure. The Kingdom of God transcends the usual temporal notions of past, present, and future, fitting into a timeless existence.

The eternity of the Kingdom of God is in major contrast with the ephemeral nature of earthly life. Eternity is not just an infinite duration, but also a quality of existence that is free from the limitations and sufferings associated with the short life on earth. In the Kingdom of God, eternity gives stability and security, in opposition to the constant change and inevitable decay of the material world. This eternal domain is the final place of rest and fulfillment for souls, a refuge where the relationship with God is uninterrupted and eternal.

In conclusion, the aspects that define the Kingdom of God represent not only a promise of what eternal life could be, but also an ideal for how a society and human existence could be configured, based on heavenly principles of peace and

harmony.

The possibility of restoring the human being

Upon careful analysis, we observe that the secular world in which we live has a standard totally different from that of the Kingdom of God. The Holy Scripture presents us with some of the values of the world that are incompatible with the heavenly Paradise: selfishness, love of money, boasting, pride, discontent, slander, lack of self-control, insolence... (2 Timothy 3:2).

The first man was created innocent and with the potential to reach perfection. The realization of this destiny depended on his choices and openness to the relationship with God. In this situation, the original sin, represented by Adam's decision to deviate from the divine will, signifies not only the loss of initial innocence but also the stopping of the process through which humanity was to be brought to perfection.

Due to Adam's fall, man, at his natural birth, enters the sinful world and is spiritually dead, lacking the right of citizenship in the Kingdom of God. Ephesians 2:12 illustrates this, saying: "That at that time ye were without Christ, being aliens... having no hope."

The difference between the values of humanity, marked by sin, and the principles of the heavenly Kingdom is profound, equivalent to the distance between heaven and earth. Isaiah 55:8 emphasizes this contrast: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Through these words, the clear distance between limited human perception and the vast wisdom of God is highlighted.

The recovery of the trajectory lost by Adam is possible through the work of restoration and redemption accomplished by Christ. This opens the way for humanity's return to its original purpose and communion with God.

Through His sacrifice, Christ has opened the way for all those willing to return to the original state of purity, as it was at the beginning of creation. Colossians 1:13 confirms this extraordinary gift: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."

This possibility of reconciliation and spiritual restoration represents the essence of the divine offer of salvation, inviting humanity to a deep relationship with God through the forgiveness of sins and the embrace of a new beginning of life.

The Son of God came to earth as an **ambassador** of the heavenly Kingdom, with the mission of bringing the principles of this "**Holy Territory**" into the hearts of people. Coming directly from the Heavenly Father, He offered to those willing to adopt and live according to these divine values, teachings, and principles. The

main purpose of these teachings is the transformation and alignment of our lives to the divine ideal.

Restoration of His image in man

Therefore, the coming of the Son of God to earth had the purpose of offering man the possibility of being spiritually reborn, so that he can return to the life for which he was initially created. This also included the return to the state of inner peace and soul rest, treasures lost as a result of human fall into sin.

According to the divine standards of the heavenly Kingdom, as described in the Scriptures, there is a plan intended for the **transformation of human character**, with the aim of harmonizing it with that of the inhabitants of this Kingdom. This process of transformation begins with the spiritual rebirth of the sinful person and evolves until reaching the spiritual stature of the inhabitants of the Kingdom.

By carefully studying the Holy Scripture, we can observe that God's plan was not limited to creating beings superior to angels; He intended to create a being that would have His image and likeness. According to Genesis 1:26-27, God said: "Let us make man in our image, after our likeness."

> ***God said:***
> ***"Let us make man in our image, after our likeness."***

We have a soul, spirit, we have been endowed with the ability to think, to reason, to believe, to make decisions, to admire, to love, and to make choices. This is due to the divine plan, according to which man was designed to be like Him. God created us and endowed us with these abilities to use them, and it is our responsibility to use them, to work together with Him to reach the stature of the citizens of the Kingdom.

God's plan is not limited to a cheap restoration, which consists only of the forgiveness of sins, but foresees the **restoration of God's image in us** and bringing us to the height of the stature of His Son as it is written in Ephesians 4:11-13; "And he gave some... prophets... pastors and teachers; For the perfecting of the saints... till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

To offer us the possibility to learn to live as the inhabitants of this Kingdom live, God must begin this process, to spiritually rebirth us as mentioned in Scripture, in John 3:3, where the Lord Jesus states: "Except a man be born again, he cannot see the kingdom of God."

Spiritual rebirth is, thus, an essential threshold in every man's life, signifying the beginning of a new existence, in which we gain citizenship in the Kingdom of God and begin a journey of closeness and conformity after the example of His Son.

This is explained in 2 Corinthians 5:17-18, where it is written that, through Christ, man becomes a new creature, being a profound transformation that has its origin in God. This new birth is of God, according to John 1:11, "He came unto his own, and his own received him not. But as many as received him... to them gave he power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This new birth is distinguished by the fact that it is not the result of natural origins or human will — it does not come from genetic inheritance, personal will, or the decision of other people, but directly from the will and action of God.

The analogy between natural birth and spiritual birth is significant. Just as natural birth is based on a human seed for the appearance of life, similarly, spiritual birth requires a divine seed as stated in 1 John 3:9; "Whosoever is born of God doth not commit sin; **for his seed remaineth in him**: and he cannot sin, **because he is born of God.**"

Just as the human seed determines the characteristics of the future human being, so "the seed of God," from which man must be born, carries the spiritual "genetic code," from which a new spiritual being develops that contains the characteristics of God.

If we know what this "divine seed" contains, we can begin to understand how the new life manifests. Just as a biological seed contains the fundamental elements of the life from which it comes, "the seed of God" contains the elements necessary for the spiritual development of the new man.

In the process of the birth of a human being, the embryo contains all the cells necessary for the formation of the entire organism - the heart, eyes, brain, all on a microscopic scale and perfectly organized. By analogy, we can observe that the same is true for the seed of God, which contains all the components or primary cells of the Image of God.

The first chapter of the Gospel of John makes a clear identification between God and His Word, stating that "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). This identification is extended to His Son, described as the incarnate Word and in unity with the Father (John 1:14; John 10:30).

If God and His Son are identified as the Word, then the spiritual seed from which man must be born is also the Word. This is supported by Luke 8:11, where it is stated that "the seed is the word of God."

If the Lord Jesus, recognized as the Word, is born of God and is called in the Scriptures as the Firstborn, then we too, to be considered spiritual brothers of Christ, must be born from the same "divine seed," that is, from the Word which is identified as being God Himself.

Just as the human seed contains the basic cells necessary for the development

of various organs, but these cells do not yet constitute fully formed and functional organs, so the "seed of God" contains the essential elements for the development of spiritual traits, but these traits are not present in complete form from the beginning.

At spiritual rebirth, the character traits of God are not automatically acquired; it is a process of spiritual development and maturation, similar to the biological growth and development of an organism.

In the embryonic stage of the divine seed, we do not directly encounter traits such as love, long-suffering, or kindness. Instead, we find the Word, which contains the teachings and principles of Christ, which, throughout the spiritual process of growth and maturation, will develop these traits in a person until they reach the "stature of the fullness of Christ." The traits of Christ develop gradually, similar to how the cells in a seed grow and mature to form a complete organism.

The seed of God is the foundation upon which divine characteristics are formed in a person, leading to spiritual maturity that reflects the nature and values of Christ. This seed contains the spiritual genetic information or the Laws of the Kingdom - essentially, the teachings of Christ, each of which represents a part of the Image of God, as illustrated in 2 Corinthians 4:3.

Through this divine seed, God "rewrites" His genetic configuration in our hearts, according to the promise in Hebrews 10:16, planting His Laws in our hearts and minds. Thus, by receiving and understanding the Word of Christ, we are gradually transformed in accordance with the divine image and nature.

Upon deeper analysis, we observe that the spiritual process of salvation, from being born again to reaching the stature of a mature person in Christ, reflects similar aspects to the stages a person goes through from natural birth to maturity.

A child, in terms of informational baggage, starts from zero. They begin life without pre-existing knowledge, absorbing and assimilating everything they observe and experience from their surrounding environment. This initial state of ignorance provides fertile ground for growth where everything is new and undiscovered.

Similarly, at spiritual rebirth, it is essential that everything starts from zero, as in the case of a newborn, as emphasized in Scripture, in 2 Corinthians 5:17. It says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

At the new birth, everything must start from scratch!

God begins the process of restoring the image of Christ in man with the new birth and has all the necessary power to raise us to the level of the stature of Christ, as it is written in Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it..."

The divine plan is designed so that each person becomes a spiritual "brother"

of the Son of God, adopting character traits similar to His. Ignoring this plan and living a life guided by our human impulses, consuming our existence without aspiring to change, demonstrates that we have not understood the essence of divine intervention in the life of humanity. This way of living confines us to the alternative offered by Satan: a superficial salvation, limited to the forgiveness of sins.

Many believe that this standard is too high for us, but this is God's project for man. God urges us to rise from the routine of this world and work on transforming our character so that we may gain the image of Christ. Only then will we be able to dwell with Him in eternity.

The work of perfecting man's character

There are several important questions that may seem hidden to an inattentive observer: Why, when God created man, did He not immediately place him in His presence, as He did with the angels? Why did He place him in a place where he was constantly exposed to the attack of the devil and fallen angels?

Why did God choose to exile (cast) Satan to earth and not elsewhere? Why did He allow Satan to confront man? Why was man, in his initial state of innocence, left to be so vulnerable to the devil's temptations, ending up in the difficult situation in which billions of people find themselves today?

To accomplish His plan with the beings He created, God created the heavens and the earth, as it is written in Isaiah 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." God decided that man's dwelling place would be on earth, unlike angels, who were placed in Heaven.

God's plan was designed so that man, who lost his initial state of purity and innocence, would be restored and evolve until reaching perfection. According to this plan, the Earth, along with everything it contains, provides all the necessary conditions to facilitate man's growth to the level of perfection imposed by heavenly standards.

Scripture states in Deuteronomy 32:4 that "**His work is perfect.**" Therefore, His plan for man, which is included in "His work", is also perfect and without mistakes, which He is now bringing to fulfillment.

Man, created as the culmination of His creation, made in His image and likeness, was placed in this visible world, in direct confrontation with Satan. This placement was not an error or an unforeseen event, but was part of His works that are perfect.

These confrontations with Satan are allowed to help man learn to reject and overcome evil, as it says in Romans 12:21: "Be not overcome of evil, but overcome evil with good."

God created this visible universe with the specific purpose of raising humanity to a spiritual level comparable to that of His Son. The divine intention is for God, together with His Son, to live in communion with the beings He created, characterized by character traits similar to His.

This remarkable vision is highlighted in the biblical text from Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

In human life, if we take an example such as music, we observe that no one is born perfect; perfection is achieved through hard, persistent work and by following those who teach us. As an example, we can look at the journey of a pianist, who reaches perfection in his art through intense practice.

In no practical field can perfection be achieved solely through theoretical study, without practice. Similarly, **the perfection of character** required by the status of a son of God cannot be achieved through a passive, mental faith, which Scripture compares in James 2:19, 20 to the faith of demons (Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?).

You cannot become a perfect pianist just by theoretically studying scores, without dedicating much time to practice and without imitating your teacher. Similarly, the belief that we can be like Him becomes perfect only through practice, through the works of faith, as James 2:22 states: "Seest thou how faith wrought with his works, and by works was faith made perfect."

In spiritual matters, **to perfect your character**, to become perfect as your heavenly Father is perfect, it is essential to believe that this is possible. Then, you must dedicate yourself to the work and seek to follow the Teacher in all aspects and dedicate your time to living practically according to His teachings, in the smallest details.

Like a pianist who works for hours daily to achieve perfection, we too must be persistent in our efforts. **The perfection of our character** is achieved through effort, it is not an innate gift or something that is automatically granted to us after death.

To reach the stature of Christ, as well as the peace and rest in which He lived, a constant effort of discipleship is necessary, following the Teacher. This is the only way to achieve inner peace and soul rest, as well as the level of perfection required by the standard of the Kingdom of God.

The perfection He demands is not measured in artistic or supernatural abilities, but in long-suffering, kindness, gentleness, love... These qualities are acquired only by following His teachings and example. The perfection of our character is not obtained by buying indulgences, by giving alms, only by following His teachings or by simple faith in the sacrifice on the cross, but requires conscious

effort and an active struggle against temptations. These temptations are allowed by God to help us reach the stature of Christ.

In this process of transformation, we are not alone. God, in His faithfulness, will not allow us to be tempted beyond our abilities. As 1 Corinthians 10:13 states, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

This gives us hope and assurance that, regardless of challenges, God is with us, providing us with the support and resources needed to overcome obstacles and to draw ever closer to the character of Christ.

The perfection of our character is not achieved solely through faith in the sacrifice of the cross and the forgiveness of sins, but also through real effort and struggle in the face of confrontations allowed by God for our spiritual growth.

By sending His Son, God made this process of transformation possible. Lord Jesus not only obtained the forgiveness of our sins through His sacrifice but also showed us how we should live. Through His teachings, life, and example, Lord Jesus described the characteristics and behavior we should follow to become like Him.

It is a continuous process, in which we are encouraged to model our lives, thoughts, and actions after the character of Christ, to grow in righteousness, love, long-suffering, kindness, humility, and all other qualities that reflect His character. These qualities must be acquired through the work of God in which man must also participate.

The preliminary stage of the new beginning

To understand how God intervenes in a person's life so that they are convinced to choose His offer over Satan's and, in this way, can be transformed from a sinful state into one aligned with the values of His Kingdom, we will resort to an analogy from everyday life.

In everyday life, we can observe that in an election campaign for choosing a candidate, those who promote him present him in the most attractive ways to convince the electorate to choose him.

This is achieved through various means such as advertising. The candidate structures his speeches with convincing offers, meant to attract as many supporters as possible. No candidate will resort to threats to win votes, as this will not generate appreciation and support.

This approach is based on the fact that we were created with the capacity for discernment and to make choices. When something or someone impresses us deeply, the desire to act, to make decisions, is born in us. If we are attracted by the

offers of a convincing candidate and believe in the sincerity of his promises, we will react positively, appreciating him and choosing him over other candidates.

Moreover, if a candidate, in addition to his offers, demonstrates an admirable lifestyle, even without urging others to copy his way of life, there will be people who, out of admiration, will want to follow his example. This influence is often more convincing than the promises of the election campaign.

We are endowed with the capacity to admire, and when this admiration becomes profound, the desire is born in us to resemble that person. This phenomenon is frequently observed in young people, who often express the desire to imitate music or film stars, adopting their way of dressing and even speaking in ways similar to their idols.

In spiritual matters, the process is similar. God opens the way for us to a new beginning, presenting us with His Kingdom, its inhabitants, and the laws that govern it.

He sends His messengers to reveal to us both the splendor of the eternal Kingdom and the beauty of the character of the Lord Jesus, as well as His way of life, with the purpose of awakening in us admiration and attraction towards Him, as it says in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

Unlike a candidate who promises advantages without asking others to follow his way of life, the Lord's purpose is not for us to appreciate Him for what He offers, but to be attracted by the beauty of His character, to model our lives after His example, to reach the perfection of His character.

However, many focus exclusively on the promise of heavenly paradise, ignoring God's real purpose, which consists in the transformation of character and obtaining soul rest. This is emphasized in Matthew 11:28, where it says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." and John 14:27, where His Son states: "Peace I leave with you, my peace I give unto you."

It is self-evident that if we admire Him only out of interest for the promise of an eternal Kingdom or for salvation from hell, these motives are not sufficient to trigger admiration and the desire to follow His example.

He reveals His radiant beauty to us so that we are overwhelmed with admiration and attraction. This is illustrated in Psalms 50:1-2, where it says: "Out of Zion, the perfection of beauty, God hath shined."

This attraction to the beauty of His character and ways is essential to truly love Him with all our heart and with all our mind. Only this can motivate us to aspire and desire the beauty that He has.

Out of love for His creation, God has sent messengers throughout the world to speak about Lord Jesus, to highlight the character traits of His heart and the deep peace and rest in which He lived. This is essential because no one can be

attracted to the beauty of the Lord without having heard about Him and without coming to know the traits of His heart. As Scripture says: "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14). It is also written: "No man can come to me, except the Father which hath sent me draw him" (John 6:44).

Only if we are deeply attracted to the perfection of His character will we admire and love Him with all our heart, only then will the desire awaken in us to have the same character traits as His. This is rendered in the verse "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please" (Song of Solomon 8:4).

This is the process through which true love and the desire to follow Him are born in our hearts. If we have been taught to follow certain rituals to avoid hell and to aspire to the golden streets of Heaven, without being presented with the profound beauty of His character traits, we have received erroneous and incomplete teaching. Moreover, if we have not been explained that the true purpose of keeping divine teachings is to align our character with that of the Creator, then we have certainly been misdirected.

Those who brought us this message were not sent by God. If we accepted such information, we were deceived by Satan and did not truly know the source that can give soul rest. It is essential to honestly recognize what "truth" has been presented to us.

God will reveal before us all the beauty of His heart, as it says in Exodus 33:19, "I will make all my goodness pass before thee." King David, full of passion, expressed his fervent desire to dwell all his life in the house of the Lord, to behold His beauty, as it says in Psalm 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord."

If we approach God out of fear of hell, it means that we have not been enlightened by the brightness of the gospel of the glory of Christ, who is the image of God, as Scripture says in 2 Corinthians 4:3-4: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

His commandments should be a source of delight for us because they represent Him. As it says in Psalms 119:47, "And I will delight myself in thy commandments, which I have loved."

Each teaching or commandment of His Son reveals a trait of His character, reflecting His perfect beauty. When we look at His ways and commandments, we are actually

Each commandment hides within it a trait of the Lord!

admiring the beauty of Christ, who is the image of God. Therefore, Lord Jesus states: "If ye love me, keep my commandments" (John 14:15). This means that whoever loves Me, loves My commandments and finds pleasure in them because My commandments express My character, showing who I am.

No one will be able to admire and love Him with all their heart out of fear of eternal hell punishment. True admiration and love are born only when we are attracted by the radiance of His Word. This is the way through which the burning desire to be like Him is born, thus achieving the purpose for which we were created: to be like the inhabitants of the Kingdom.

When we are deeply attracted to the beauty of the Lord's heart, this attraction motivates us to follow Him and aspire to have a heart similar to His.

Living in accordance with the teachings of Lord Jesus means adopting a lifestyle characterized by peace, rest, and holiness, similar to the life He lived, demonstrating the beauty of a life dedicated to God. This is the essence of authentic transformation, beginning with the attraction of our hearts to His character traits.

If we have not started from deep attraction and admiration, if we are not captivated by the beauty of His heart, if His commandments and ways are not a source of joy for us, if we have appreciated Him only for His promises, then we have only had an interest, and our spiritual transformation has not truly begun, as John 6:44 says, "No man can come to me, except the Father which hath sent me draw him."

Authentic spiritual transformation begins with admiration and deep attraction to the beauty of the Lord's heart. This process leads us to the essential question: What methods of exploration and understanding do we have available to know and appreciate divine beauty?

The beauty of the divine character

Our way of knowing people is based on two fundamental approaches: the first is related to their physical appearance, and the second, of a spiritual nature, focuses on character and morality. Regarding physical perception, we evaluate people based on their observable characteristics. In contrast, when it comes to character, we rely on their actions and decisions.

For example, a person who chooses to follow strong ethical and moral principles may be considered to have a noble character. On the other hand, someone who exhibits immoral and harmful behaviors may be seen as having a negative character.

When we want to know God, we have only one perspective. He cannot be known through physical or observable characteristics, as man does not have a physical form at his disposal that he can directly perceive. To know God, it is

essential to identify His Ways, His manner of being, as well as His attributes or traits, as they are described in the Holy Scripture.

According to the divine plan, established before the creation of man, the coming of the Son of God to earth was foreseen. He was sent to reveal to us the beauty of the character and the perfect ways of the inhabitants of the Kingdom, as expressed in Psalm 25:8 - "Good and upright is the Lord: therefore will he teach sinners in the way" and from Psalm 18:30 - "As for God, his way is perfect."

Through the beauty of His character, He draws us to Himself, awakening in us the desire to appreciate and love these divine qualities, with a view to our transformation to become like Him. This idea is expressed in John 12:32, where Lord Jesus states: "And I, if I be lifted up from the earth, will draw all men unto me," referring to the profound attraction of His character, not the physical one.

The character of Lord Jesus, as described in the Holy Scripture, faithfully reflects the traits of the heavenly Father. In Colossians 1:15, we are shown that He is "the image of the invisible God, the firstborn of every creature." This shows that His traits reflect those of the Father.

The traits of the Lord's heart are revealed to us in various biblical passages. Exodus 34:6 reveals to us that God is **merciful and gracious, slow to anger, and abundant in goodness and truth**. Psalm 145:8 highlights **His long-suffering**, and Deuteronomy 32:4 emphasizes that He is **faithful** and without iniquity, **just and right**, thus underlining the righteous and immaculate nature of God.

God is patient, merciful, full of kindness, just, and pure! God is love!

It can also be observed that Lord Jesus exemplified a profound state of soul rest and inner peace during His life on earth. These qualities are visible upon careful examination of His life, reflecting how living in these virtues can lead to a profound state of inner tranquility and harmony.

Additionally, **two other essential traits** of Lord Jesus, which are mentioned in Matthew 11:29, are **meekness and humility**. Here, Lord Jesus Himself says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This message not only encourages us to follow His example but also assures us that by adopting meekness and humility, we can achieve the rest and inner peace that characterized Him.

Another trait that defines God is His **holiness**, as we are also called to be in 1 Peter 1:16: "Be ye holy; for I am holy." Then He is described in Hebrews 7:1, 2, initially as "**King of righteousness, and after that also King of peace.**"

In 1 John 4:16, Scripture adds a profound dimension to the understanding of God's nature, stating that "**God is love.**" This declaration not only defines the

essence of God but also emphasizes that love constitutes the foundation which enriches and unifies all other divine traits.

In the divine context, love is not perceived merely as a feeling but as a profound and transformative force that underlies all actions and the entire character of God.

To acquire these divine qualities, it is essential to focus our attention on the behavior that characterized the life of Lord Jesus on earth, in His relationship with the heavenly Father. This model of conduct is fundamental for our spiritual progress and for the transformation of our character.

A fundamental attitude manifested by Lord Jesus was "self-denial," a principle that defined His entire existence on earth and is accessible to every believer. God has endowed us with the ability to embrace this attitude, and His example can often be recognized in our own life experiences.

Similar to when we start primary school, where we are forced to set aside our preconceptions to assimilate new knowledge, likewise, spiritually, we are called to renounce our limited perspective. Just as no student can afford to change the rules of addition or redefine the meanings of letters at will, neither can we change the rules imposed by God for our growth.

In His relationship with God, defined by perfection, Lord Jesus adopted an attitude of profound humility. He took the position of an obedient servant, demonstrating total submission to the Father's will and unconditional love for Him.

As the Son of God, He manifested a deep and sacred respect for His Father, known as "**the fear of the Lord**," which refers to a deep respect and reverence, highlighted in Isaiah 11:3 which says: "And shall make him of quick understanding in the fear of the Lord."

It is vital to know this divine behavior to acquire it, as emphasized in Colossians 2:2: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge."

The true Jesus, described in the Holy Scripture, followed a perfect path, without deviating to the right or to the left, a narrow and perfect way that He urges us to follow, as Matthew 16:24 says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

He lived at the highest level of spiritual and moral integrity, conforming to the divine will and laws, strictly following the moral and spiritual principles established by God, which are perfect and eternal. Through this, He showed that no one - which includes Himself as His Son - can add or take away anything from what God has legislated.

The true Jesus, as He is presented in the Scriptures, is our Model of life, character, and behavior. We are called to follow Him, to model our lives after His example, and to follow the path He walked, being the only way that leads to the transformation of our character and to eternal life.

We must live according to the example of our Model

Many of us have been taught to admire everything Lord Jesus did and His way of being. But, at the same time, we have been misled to believe that His traits - righteousness, long-suffering, meekness, kindness, mercy, and love - are inaccessible to us. This erroneous conception stems from Satan's intention to divert us from the true purpose of creation, which is to become like the citizens of the Kingdom.

It is a widespread conception that Lord Jesus lived at a divine level, which is unattainable for humans, and that, because of this, it is impossible for us to follow Him, allowing us to remain in human weaknesses. This view leads to a passive acceptance of human imperfections, ignoring the need for spiritual growth and transformation.

Often, when discussing the life of Lord Jesus, special emphasis is placed on the miracles He performed, things that seem inaccessible to the ordinary man. There is a temptation, amplified by the deceptions of Satan and his servants, to believe that a life of full obedience to God seems impossible in this life, as if it were destined exclusively for the "afterlife."

Many appreciate Him for His miracles, but few are interested in knowing and living according to **the way He lived in His relationship with His Father**. This situation is presented to us by the teaching that says: to reach the heavenly paradise, the forgiveness of sins is sufficient. Thus, self-denial, humility, godliness, and other character traits of the Lord are today ignored and despised by most people.

However, Scripture clearly urges us to follow the life model of Lord Jesus. As 1 John 2:6 says, "He that saith he abideth in him ought himself also so to walk, even as he walked." This is a call to action, emphasizing that, although we cannot perform the physical miracles of Christ, we can aspire to live like Him.

Scripture urges us to live as Lord Jesus lived!

Lord Jesus does not call us to perform miracles but calls us to follow the path of self-denial and humility, living as He lived in His relationship with His Father - a simple and mandatory approach for any person. This is a call to a way of life that anyone can adopt, regardless of personal conditions or context.

In our endeavor to align with the model of Christ, similar to starting primary

school, we step with zero initial knowledge into a spiritual "factory" where the standard is divine perfection. In this place, all the pieces, starting with Him as the Model, then the tools used in the "technological process," and up to the One who directs the entire manufacturing process - are in a state of perfection.

In this profound spiritual framework, Christ is at the center of our transformation process, being the **perfect Model** after which we are shaped. We, as spiritually newborns, are continuously processed and formed to reach the standard of perfection of the prototype, established by God.

This process is of divine origin, where every component and stage is meticulously aligned with the absolute ideal of perfection. To better understand the steps we must follow, we will take a practical example from everyday life.

To achieve performance in a specific field, such as computerized cardiac surgery, we must start by renouncing our own opinions on how a heart intervention could be performed and accept the knowledge of a specialist in the field.

The relationship between us and the specialist surgeon should be based on mutual respect and trust, similar to the bond between an apprentice and his teacher, where the **apprentice is fully dedicated to the teachings of his mentor**.

This relationship should be similar to the situation where someone is completely devoted and subject to the guidance of a higher authority, renouncing their own will and freedom of decision. Therefore, it involves strict adherence to the mentor's guidance, even when we cannot fully appreciate or understand them in their complete depth.

As we progress and become more like the one who teaches us, when we are invited to participate in an operation alongside the surgeon, it is imperative to s**trictly follow all instructions**. Any deviation, even minor, can have serious consequences, endangering the patient's life. Therefore, accuracy and attention to detail are of vital importance at the end of this process.

Similarly, in our transformation process, Lord Jesus can be considered a perfect guide who knows in detail every stage of this process. As the first goer and supreme example, in His profound relationship with the heavenly Father, He personally went through these stages and left us **an example** to follow. The true transformation of our character can only take place by following His behavior.

Just as in the complex field of computer-assisted cardiac surgery, where it is necessary to abandon old knowledge to embrace new technology, in the divine process of spiritual transformation, a **new beginning requires renouncing personal opinions**. Another step we must take in this divine "workshop" is to manifest profound humility towards God. This means submission and sincere obedience to the instructions that are vital for the transformation of our character. Then we are called to submit our will, following the model of Jesus Christ, who showed through His life this total submission. In His subordination to the Father,

Lord Jesus was the perfect example of self-denial, humility, and devotion, resembling an obedient servant in all things.

The behavior of Christ, such as self-denial, humility, and strict obedience, may seem in contradiction with the values promoted by modern society, which often glorifies maintaining personal opinions and pride.

These qualities are visible upon careful examination of His life, reflecting how living in these virtues can lead to a profound state of rest and inner peace. By living in these qualities, Lord Jesus showed that it is possible to live in rest and inner peace, even in the face of the greatest challenges and sufferings.

It is vital to understand that only by adopting these qualities will we progress in our spiritual growth, until we reach the stature of Christ. This call is reinforced by the promise that submission will guide us towards likeness to Christ, as Psalm 25:9 says: "The meek will he guide in judgment: and the meek will he teach his way."

To understand our spiritual path, we will carefully analyze this behavior which, although misunderstood by most, characterized the life of **our Model**. In this process of spiritual transformation, the first step is renouncing our own ideas. This stage constitutes the fundamental starting point, marking a departure from the dark past, to follow a path guided by Lord Jesus.

Renouncing our self

Renouncing our self is a profound spiritual concept, defined by the dictionary as "renouncing personal opinions and ideas."

This process of renouncing one's own knowledge is similar to the development journey from the initial level, in an unknown field to us and without specific knowledge, to reaching the status of an expert. To learn and become like the expert, it is fundamental to set aside our own opinions and accept the methods and teachings of the expert.

A concrete example was mentioned earlier in the context of computer-assisted cardiac surgery, a field about which many of us have no prior knowledge. In this situation, it is essential to rely on the guidance and expertise of a professional who understands this surgical process in depth. It is important to recognize the limits of our knowledge in the face of such advanced things, which are strictly necessary for practicing cardiac surgery.

In our spiritual context, we are called to renounce our own opinions and ideas to acquire the guidance of the One who guides and shapes our spiritual journey, recognizing that He has the perfect plan for our shaping.

To teach us to renounce our ideas and opinions, the Son of God serves as the perfect example. He remarkably renounced His self in His relationship with the heavenly Father, thus recognizing the perfection of God.

He showed us that He did nothing of Himself and that all His actions were in accordance with the will of the Father who acts perfectly in all He does. This is clearly expressed in John 5:19, where the Lord Jesus says: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

This renunciation of one's own ideas is profoundly exemplified in Philippians 2:6-8, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant."

This attitude, which shows His nature, radiates a light of perfect beauty. It stands as a bright beacon, inspiring anyone who observes it and offers us an ideal model to follow in our own spiritual journey. Lord Jesus, although was the Son of God, did not live according to His own ideas, but fully aligned His will with that of God.

Because the "**Model**" after which we must be transformed is perfect and surpasses human understanding, it becomes mandatory to adopt this attitude of renouncing our self. This means abandoning our personal opinions and ideas, following with devotion and loyalty the guidance of the One who is perfect. Through this, we recognize that His wisdom is perfect and His plan is superior to any human reasoning.

We are called to live as He lived, renouncing ourselves, as He renounced Himself. Self-denial is the starting point of the new life to which we have been called, being the first condition that Lord Jesus requires of those who wish to begin this new life.

Lord Jesus offered us a perfect image of "**self-denial**" towards the Father's will, a fundamental principle in God's "**factory**," asking us to follow the same path in the process of perfection.

Lord Jesus gave us a perfect example of self-denial in accordance with the Father's will!

Lord Jesus, our Model, demonstrated through His personal example that a new beginning is not possible without self-denial. This fundamental principle is found in Luke 9:23: "If any man will come after me, let him **deny himself**, and take up his cross daily, and follow me." This verse explicitly guides us towards the path we must adopt.

Self-denial is essential and functions as a key that opens the way to a complete transformation in Christ, allowing us to adopt all His values and principles which are perfect.

If we deeply admire Lord Jesus for the way He lived, we will also embrace

self-denial and desire to practice it exactly as He did. This admiration and desire to follow His example will guide us in adopting this essential trait in this process.

We observe that, in today's world, renouncing one's own opinions and what we have previously learned is often viewed with disdain or ignored. This fact brings us to an essential question: Are we truly aware of the importance of self-denial in this process of transformation into the image of Christ?

Do we truly desire to live in the same self-denial that He exemplified? It is important to evaluate ourselves: In our relationship with God, do we truly have the desire to deny ourselves and renounce our limited human values?

Are we truly prepared to fully dedicate ourselves to the teachings of Christ? Are we open to being completely transformed into new beings? This radical transformation is described in 2 Corinthians 5:17, which states: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"**Self-denial**" represents a central pillar in the divine plan of salvation and is essential for our transformation in accordance with the image of Christ. Following Lord Jesus' example of "self-denial" is a challenge, but also a vital step in our spiritual growth and conformity to the character of Christ.

Without living with self-denial towards God's instructions which are perfect, without renouncing our own opinions, the transformation process does not begin.

Humility

Humility, defined by the dictionary as a humble, **obedient**, and respectful attitude, is another central trait in the character of Lord Jesus, shining with a special beauty, as written in Matthew 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."This is not just an admirable quality, but also a mandatory model to adopt for our process of spiritual transformation.

When faced with the difficult task of assembling a complex piece of equipment, such as an industrial robot, without prior knowledge, we are forced to **set aside our own opinions** and **obediently** follow the instructions of an expert in the field. This expert guides us step by step through the entire assembly process, providing us with all the necessary information. We all understand that it is essential to precisely follow these instructions for correct assembly.

Obediently following the steps specified by the expert ensures that each component is correctly mounted and in the established order. Any deviation from these instructions can lead to assembly errors, which can be difficult to detect and correct later. This can compromise not only the successful completion of the assembly but also the correct and safe operation of the robot.

This analogy with assembling a complex piece of equipment helps us understand the process of spiritual growth and transformation. In a spiritual context, the Son of God is perceived as the most complex "equipment," in the sense that He represents the supreme model and the perfect complexity of the divine, which we are called to know in order to transform ourselves after Him in all aspects.

The verse from Colossians 2:3 speaks of the depth of the mystery of God, represented through Christ, in whom "are hid all the treasures of wisdom and knowledge." This idea emphasizes that all spiritual wisdom and knowledge are found in Christ, and therefore, a deep knowledge of Him is essential for spiritual growth.

Just as an industrial robot requires detailed guidelines and obedience to the expert's instructions for correct assembly, acquiring Christ's traits require deep obedience in following His guidance to fully understand the mystery and wisdom hidden in His teachings.

This is not just blind submission, but a conscious and deliberate recognition of Christ's authority and wisdom, which guides and shapes our spiritual journey.

The process of growth and transformation in Christ involves a continuous journey of deepening divine knowledge and wisdom, where **self-denial and obedience** play a central role. This is a difficult calling, requiring a sincere acknowledgment of our limitations.

To teach us authentic submission, Lord Jesus serves as the perfect example. He manifested self-denial and absolute submission in His relationship with the Father, as illustrated in Acts 8:33: "In his humiliation his judgment was taken away." This highlights that all the actions and judgments of Lord Jesus were not motivated by His personal ideas, but by complete obedience and unwavering alignment with God's perfect will.

This underscores a profound truth: real and authentic transformation is only possible when we **relinquish our own will** to **devotedly and obediently** follow the divine plan.

Real transformation is possible when we obediently follow His instructions!

Through His example of total submission, Lord Jesus thus highlighted God's perfection, asking us to follow the same path in our process of spiritual perfection.

In the Garden of Gethsemane, before being apprehended to be condemned to death, Lord Jesus prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). This moment profoundly highlights His submission to the Father's will, even in the face of suffering and death.

This attitude not only demonstrates the deep humility of Lord Jesus but also reflects an unwavering trust in God's justice and sovereignty. In the face of challenges, He chose to remain steadfast in obedience, thus offering us an example of spiritual firmness and dignity, even in the most difficult circumstances.

By adopting this attitude, Lord Jesus showed that it is possible to live in rest and inner peace, even in the face of the greatest challenges and sufferings.

In this attitude towards the Heavenly Father, we find the highest example of obedience, calling us to follow the same path of obedience and total trust in the divine will and plan to reach the stature of our model.

Evaluating ourselves honestly, we can ask if we appreciate this Jesus, who renounced Himself in His relationship with His Father? Do we admire this Jesus, who completely submitted to the Father's will in all aspects of His life?

We should ask ourselves if we appreciate this character trait of Lord Jesus and if we sincerely desire to live as He lived; if we desire to live in humility and meekness.

Are we drawn to obedience so much that we desire to be humble like Him, to live according to His model? Let us remember that only to the humble does God show the way they should follow, as it says in Psalm 25:9, "The meek will he guide in judgment: and the meek will he teach his way."

It is important to self-evaluate: Do we live in obedience in our relationship with God? Do we manifest complete submission to God in all aspects of our lives, as the Lord Jesus did? Following the example of obedience of Lord Jesus is a challenge, but also an essential step in our spiritual growth and conformity to the character of Christ. Without working in submission to God's perfect instructions, we cannot reach the spiritual stature of our supreme example, Lord Jesus.

He offered Himself as a servant

Offering oneself as a "servant" to someone is defined in the dictionary as the act of completely and servilely submitting one's own will to the will of another.

The Son of God is the prototype after which we must be modeled. He chose to live on earth in the total humility of a servant, dedicating Himself completely to the will of the Heavenly Father, as Philippians 2:5,7 urges us: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant."

When we contemplate His life as that of a servant or slave, we observe that He lived in a total and voluntary obedience to the perfect will of the Father.

It is impressive to reflect on the fact that someone so great voluntarily chose to submit His will to His Father.

In all His actions, the Son of God never followed His own initiative but was always guided by the Father's perfect commands, in complete obedience. This attitude of total submission, specific to a servant, was the principle that guided Him and asks us to adopt it as well.

Although He had a divine nature, He did not consider equality with God as something to be grasped, but He humbled Himself, choosing to live as a servant, submitting to the Heavenly Father even to death on the cross. This represents the supreme essence of humility and submission, being a model we are called to follow in our spiritual journey. By adopting this attitude, the Son showed that only in this way is it possible to live in rest and inner peace.

Our process of spiritual transformation, which consists of being molded after Christ, begins with our decision to relinquish our own opinions and allow ourselves to be molded. This implicitly leads to the voluntary submission of the will and acceptance of the status of a servant to God. Fulfilling the commandments with this status is vital for character transformation after Christ's.

He calls us to follow His example, to submit our will in obedience, as He Himself did. Only if we assume the role of devoted servants in our relationship with God will we gradually evolve towards perfecting our character, inspired by the example of Lord Jesus.

This servant-master relationship model is vital in the transformation process. The process of molding after Christ is so perfect that it is essential to completely dedicate ourselves to reach His spiritual stature.

This master-servant relationship model is vital for this process!

This is the only path, the only way that leads us to likeness with Christ in all aspects of our lives. A new authentic beginning to be like Christ can only be achieved through the submission of the will, as it is written in Romans 6:22: "But now being made free from sin, and **become servants** to God, ye have your fruit unto holiness, and the end everlasting life."

When we voluntarily submit our will to God, we enter into a relationship of profound submission and dedication. We do not see ourselves as partners or collaborators, but as beings who admire and appreciate so much the One who guides them that they completely surrender to the divine will. This gesture of dedicating oneself as a servant to Christ reflects total love and dedication to God, marking the beginning of a profound spiritual journey towards transformation and sanctification.

This acts as a key that opens the way for us to a thorough and complete transformation in Christ, allowing us to adopt all His perfect values and principles down to the smallest details.

The one who discovers in the Lord Jesus the embodiment of perfection and

perfect beauty, like a pearl of great price, will have a deep admiration for Him. This deep admiration will motivate us to aspire to be like Him, to renounce our self, to submit and offer ourselves as servants.

Total and unconditional love is the only thing that determines us to willingly offer ourselves as servants, without constraint. This submission of the will, along with the other three essential traits (self-denial, humility, godliness), is the only option that will help us adjust our traits, building the image of the Lord in us, in all details.

Only those who are captivated by the character traits of Lord Jesus and willingly submit their will come to know peace and holiness and, ultimately, eternal life.

It is vital to understand that all the Lord's commandments are a faithful reflection of His character, showing us how He lived and His ways. Each of His teachings hides a trait of the Lord, similar to how a person's physical traits are hidden in their embryo (The seed is the Word of God. Luke 8:11).

If we truly desire to have the character traits of Lord Jesus, then His commandments must be a delight for us. We will love these commandments and fulfill them with joy, like an obedient servant, and thus we will come to be like Him (I love thy commandments above gold; yea, above fine gold. Psalm 119:127).

Thus, it is important to self-evaluate: Do we consider His teachings as essential in the transformation process? Do we desire to keep His commandments as a servant, and have a relationship of obedience to Him, as He had to His Father?

Godliness

Godliness, defined in the dictionary as an attitude of **admiration, deep respect, and strict obedience**, is a remarkable and particularly beautiful trait in the character of Lord Jesus. He represented the highest example of authentic godliness, manifested through complete obedience to the Heavenly Father, as evidenced in John 5:19, where it is stated: "**The Son can do nothing of himself, but what he seeth the Father do**: for what things soever he doeth, these also doeth the Son likewise."

Through His coming to earth, Lord Jesus left us essential teachings meant to guide us to this stage where we have deep godliness towards God. This godliness does not involve just deep admiration, but also strict adherence to His teachings, being a necessary stage in our transformation process that brings peace and rest to the soul.

There must come a time in our lives when the perfect disciple is like his Master, as Luke 6:40 says, "The disciple is not above his master: but every one that is perfect shall be as his master." It is a stage when we have reached the stature of

doing nothing of ourselves but only what we see the Lord Jesus has done, as 2 Corinthians 10:5 says, "Bringing into captivity every thought to the obedience of Christ."

Just as a resident in computer-assisted cardiac surgery begins their career by performing basic procedures, initially placing less emphasis on extreme precision, in our spiritual process of conforming to the image of Christ, we also begin as a child with more general and less rigorous actions. As we approach the stature of a grown man, the importance of complete obedience, according to the Scriptures - by which we bring every thought into captivity to the obedience of Christ - becomes increasingly imperative.

Throughout our spiritual development, similar to the growth in complexity and precision of a resident, the necessity to be more precise in following Christ's example increases. In the early stages, similar to spiritual infancy or childhood, our conformity to the image of the Lord cannot be detailed or exact, as 1 Corinthians 13:11 says - "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

However, as we progress and mature in faith and understanding, it becomes essential to improve our precision in following the teachings and example of Christ. The ultimate goal is to develop to the point where we mirror as faithfully as possible His character and actions, resembling Him not only in major actions but also in the smallest details of our lives.

The ultimate goal is to reflect His character as faithfully as possible!

To reach the height of Christ's stature, it is vital to reach this stage where we strictly fulfill the teachings of our Lord. Through rigorous adherence, we prepare for the completion of our spiritual journey, where no deviation is allowed. Along this path, it is mandatory to learn strict adherence, which becomes essential in the final phase, as we are ever closer to reaching the stature of Christ.

According to Scripture, there is a way that leads to godliness, therefore it is mandatory to follow this path. The passage from 1 Timothy 6:3-4 emphasizes the importance of godliness or strict obedience. The text says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to **the doctrine which is according to godliness**; He is proud, knowing nothing."

Our goal must be to align with the model of godliness of the Son of God, which involves total and sincere obedience to divine commandments and teachings. Only such a commitment to God's plan will bring us ever closer to the character and example of the Lord.

We must be aware that through a single act of disobedience, Adam

experienced spiritual death and was exiled from the Garden of Eden. Thus, surpassing the stature of the first Adam, who was not distinguished by strict obedience, is fundamental for our own spiritual transformation.

According to what is written in 1 Timothy 4:8, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," it is emphasized that strict adherence is beneficial not only in the present life but also in the future one.

It is not enough to be content with superficial godliness, believing that mere admiration or acknowledgment of God will secure us a place in His Kingdom. The text from 2 Timothy 3:2-5 warns us about the danger of having only an outward form of godliness, without its authentic power. This reminds us that true godliness involves much more than admiration or religious rituals.

Therefore, it is essential to evaluate ourselves with deep sincerity. Let us ask ourselves: Do we admire and are we inspired by the obedience and strict obedience of the commandments by His Son at such a deep level that we desire the same measure of authentic obedience? Such an approach does not just involve words and rituals, but implies a profound inner change and total devotion.

Conclusion:

To come to understand the peace and soul rest that characterizes existence in this kingdom, similar to that experienced by the Lord Jesus, it is essential to consider one of His defining qualities: "**longsuffering**." This fundamental trait must be acquired to authentically live the peace and inner rest in which Lord Jesus lived.

In the Kingdom of God, the idea of conflict, whether internal or external, does not exist. This indicates a state of absolute peace and rest for all the kingdom's inhabitants, regardless of their status, eliminating any form of opposition, disagreements, power struggles, and acts of violence. Longsuffering is the distinctive characteristic of all the Kingdom's inhabitants.

Longsuffering is the rule that manifests in the relationships between its inhabitants, where each maintains the state of soul rest, which does not allow the loss of patience that would bring disturbance. Thus, longsuffering not only facilitates harmony and inner peace but is also the cornerstone of peaceful coexistence in the Kingdom of God.

This trait has its roots in Christ's teachings and is closely linked to the practice of self-denial, humility, strict obedience as a servant, and godliness. Longsuffering is not just passive tolerance; it is rather an active quality, manifested through the ability to respond to challenges and difficulties while maintaining peace and soul rest.

It is based on a profound understanding and acceptance of God's will, thus reflecting a firm commitment to Christ's principles and unwavering trust in the

divine plan.

We can easily observe that often, from a young age, we are encouraged to defend and claim our rights in the face of oppression or injustice. This mentality is reflected in the creation of governmental institutions that protect individual rights, as well as in the existence of emergency services and law enforcement, which we can call upon to defend and oppose those who harm us.

In contrast to these secular teachings, Christ gives us completely opposite teachings and guides us towards a completely different path. To reach His stature and acquire His longsuffering and kindness, it is vital to submit to His teachings and adopt the attitude He had towards His oppressors.

The first step in this process of transitioning from impatience, anger, disturbance, to longsuffering is relinquishing our own human ideas and opinions about how patience can be achieved.

The next step is joyfully accepting the words of Scripture related to this virtue. An essential teaching of Lord Jesus, which brings patience into our hearts, is the principle of non-resistance, as expressed in Matthew 5:40-41: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

Although often misunderstood and considered a sign of weakness or lack of firmness, non-resistance actually represents remarkable strength and a profound method of cultivating patience, peace, and inner wisdom. To implement it effectively, it is essential to submit and follow the teachings of our Mentor. We observe today that relatively few choose to accept to practice this teaching promoted by Lord Jesus.

In the face of situations that test our commitment to the principle of non-resistance, whether we face injustices at work, such as being asked to work overtime without our consent, or tensions in the family sphere, such as misunderstandings with a life partner, or other similar situations, it is vital to demonstrate our dedication in the way a loyal servant fulfills his duties to his master.

This strategy involves an intentional and conscious application of non-resistance, not as an obligation, but from a deep appreciation of its importance and effectiveness in personal transformation and achieving inner peace.

The school of patience is an essential transformative process for each of us, as patience is vital in perfecting our character, as James 1:2-4 emphasizes, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

As we grow spiritually, God tests us with greater challenges, helping us become more like Christ. **By applying godliness**, that is, strict and devoted fulfillment, we will perfect long-suffering down to the smallest details.

As we have illustrated this essential trait, we will need to adopt every trait of

Lord Jesus, such as faithfulness, gentleness, peace of heart, kindness, love... living with self-denial, humility, and godliness towards all His teachings. Each teaching of His Son opens a perspective on His nature, reflecting His divine perfection.

The School of Christ

To give us the opportunity to learn to live as His Son lived and to grow to the stature of His fullness, God instituted the Church, which is also called the Body of Christ.

Scripture describes the Church of Christ as a spiritual family made up of infants, children, and spiritual parents, who live in communion and grow together to become like the Lord. This is highlighted in Ephesians 4:11, where it is stated that He placed apostles, prophets, pastors, and teachers in the Church to contribute to the perfection of the saints, so that all may reach spiritual maturity, to the stature of Christ.

Within the Church, we learn self-denial, humility, godliness, to offer ourselves as servants to Christ and to live in righteousness, as He lived. Self-denial, humility, godliness (strict obedience), are essential for His character traits - long-suffering, kindness, gentleness, love... - to be imprinted in us, and this is effectively achieved in the context of the Church, seen as the workshop of Christ.

Upon closer analysis, we observe that the spiritual process of salvation, from being born again to reaching the stature of a mature man in Christ, reflects similar aspects to the stages of our earthly life.

At birth, we witness the birth of a child, a process that has many similarities with being born again into the Kingdom of God, as 1 Corinthians 4:15-16 says, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me."

Just as a child does not choose the family into which he is born, so the spiritually reborn person is introduced into a spiritual family - the Church - where he receives spiritual nourishment and growth. In this new life, everything starts from scratch. Like an infant, the reborn learns and assimilates everything from his spiritual parents, as 1 Corinthians 3:1 says, "I have fed you with milk, and not with meat."

Within this spiritual family, the spiritual child benefits from guidance, comfort, and teaching from his spiritual parents. This is reflected in 1 Thessalonians 2:11, where it says, "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children."

This parallel between natural birth and spiritual birth shows us the wonderful way God has provided for each believer to grow and develop in a family of faith,

similar to how a child grows and develops in his family.

Just as a child enrolls in school and goes through the educational process, including graduation, to reach a profession, such as medicine, in the spiritual world, a similar thing happens with the development of the spiritual child. It is not possible to reach the stature of Christ without being a disciple in His school, as it is written in Acts 19:9, "Paul departed from them, and separated the disciples, disputing daily in the school..."

We are part of His school, where we are alongside other spiritual children, some younger, others older, together with spiritual parents and teachers. This structure is meant to help us grow according to the standards of His Kingdom, as Ephesians 4:16 says, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The main objective of the school of disciples is for each of us to become like the Teacher and to know inner peace and rest for the soul. We all must follow this school, which has as its end reaching the height of the Teacher's stature, as Luke 6:40 says, "The disciple is not above his master: but every one that is perfect shall be as his master."

The goal of the discipleship school is for each one to become like their teacher!

The Son of God was sent to earth by the heavenly Father to establish the Church, which is the Body of Christ, as Matthew 16:18 says, "I will build my church."

He is the founder of this school of disciples - the Church, which He lovingly cares for, as stated in Ephesians 5:29, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." The Church is the workshop where every believer can grow and learn to live as the Son of God lived, in a continuous process of spiritual formation and maturation.

A remarkable example is the apostle Paul, who dedicated his entire life to serving the Church of Christ, forming disciples to present them perfect in Christ before God, as Colossians 1:28,29 states - "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour..."

Only in the school of Christ can the relationships between disciples be properly adjusted, so that they can reach maturity and complete unity in all aspects. This unity will also be reflected in His eternal Kingdom. This is emphasized in John 17:21, where Christ prays, "That they all may be one; as thou, Father, art in me, and and I in thee, that they also may be one in us."

Just as God has placed the members in the human body with their specific functions, so He places them in the Body of Christ.

Each member of the body is interdependent and cannot grow or survive separately from the rest of the body. For example, the kidneys perform their function only within the body to which they belong. Similarly, the members of the body of Christ cannot grow in isolation; they are interconnected and depend on each other to function properly and grow together.

Through various trials, man is shaped to adopt the traits of the Lord, thus preparing to live alongside God and all those who have graduated from the school of discipleship of Christ and have adopted His character traits in their lives.

This school is essential for the spiritual growth and maturation of every believer, teaching us to live in the peace of Christ and to become like Him in all aspects.

Even though God's plan is explicit, the Church, recognized as the Body of Christ, often remains a mystery to many, as mentioned in Ephesians 5:32, "This is a great mystery: but I speak concerning Christ and the church." being perceived only as a place of worship.

Today, we can observe how Satan has managed to distort the understanding of the role of the family and the Body of Christ.

The false teaching that "salvation is limited to the forgiveness of sins" has led to the false idea that discipleship, or the school of discipleship, is not necessary. In many religious organizations today, the concept of discipleship to Christ is nonexistent, and few believe in the necessity of living as disciples to reach the stature of His fullness.

In today's religious organizations, the concept of discipleship is nonexistent!

This erroneous teaching has led to a perception that "the Church of Christ" is reduced to mere buildings for worship and religious education, thus losing the essence of true discipleship and spiritual growth in the Body of Christ.

Satan has succeeded almost everywhere in replacing the role of spiritual parents and shepherds, who are responsible for the spiritual growth of children in faith, with priests, pastors, and leaders more focused on organizing and conducting religious services and keeping the scattered flock.

This situation is similar to what is described in John 10:12, where it says, "The wolf catcheth them, and scattereth the sheep." This metaphor highlights the danger of being led by those who are not truly dedicated to the good of the flock.

Thus, the Church has become more of a center for holding religious services than a place of spiritual growth and perfection, losing its essential role, as Ephesians 3:10-11 says, "To the intent that now unto the principalities and powers in heavenly

places might be known by the church the manifold wisdom of God..."

This false approach is found in many denominations, from Catholicism and Orthodoxy to Lutheranism and many neo-Protestant movements. These organizations focus on specially constructed buildings for worship and preaching activities, neglecting the profound aspect of a personal discipleship relationship.

In this context, someone seeking an authentic discipleship relationship, similar to the relationship between a child and a parent, faces the lack of spiritual parents. This is a significant challenge in the modern religious world, where religious formalism hinders the development of an authentic and deep discipleship relationship.

It is essential to distinguish between the education received through preaching and growth under the authority of a spiritual parent. The teaching received in preaching can provide knowledge, but not the guidance and formation of character traits that come from a parental relationship.

Comparing an orphaned child with one who has parents, we observe that both can receive education, but the child with parents also benefits from character formation, encouragement in good things, and correction when he errs. An orphaned child, without this parental guidance, has major difficulties in knowing and correcting his mistakes.

We advise the reader not to wish to be in an institutionalized church that practices only worship and preaching, to be lonely, like an orphaned child, and thus avoid the Body of Christ which is fitly joined together and compacted.

Let us flee from the organization that does not practice care (discipleship); that has no spiritual parents. There is the work of Satan with which he has deceived the religious world, there is not the Body of Christ. Let us seek to be part of a body where the Word of Christ can be fully fulfilled, where each member contributes to our spiritual growth and formation, to transform our character after Christ's.

Personal Research Questions

It is essential for each of us to self-examine in the light of God's Word, asking about the **purpose of our life**. This endeavor involves a few key questions:

Your current position: Are you honest with yourself regarding your current spiritual situation? This will influence your eternity.

Seeking the Kingdom of God: Are you dedicated to seeking the Kingdom of righteousness, peace, and love as a precious treasure?

Attraction to the character of Christ: Are you attracted to the beauty of Christ's traits? Are you consciously striving to change your character after His?

Covenant of discipleship: Have you made a real covenant of discipleship and full obedience to Christ? Do you consider His teachings essential in the transformation process? Do you live in righteousness (in justice) and strive to reach the stature of Christ?

Your role in the Body of Christ: Are you truly part of the Body of Christ, where each member is a real disciple of Christ? In your spiritual development process, within His "workshop," do you have a spiritual parent dedicated to your growth?

Type of assembly: Are you involved in an assembly with superficial religious services where man is a mere consumer of programs or in one where spiritual growth and perfection are priorities?

Commitment to change: If you have not yet actively sought righteousness (justice, purity...), start now. Learn from the Lord Jesus traits such as self-denial, humility, godliness, righteousness, long-suffering, gentleness, and love.

It is essential to examine yourself seriously, for at stake is where you will spend eternity.

If you are in an organization that does not promote authentic discipleship in Christ, seek an assembly with spiritual parents dedicated to the spiritual growth and perfection of its members, as 2 Timothy 2:22 says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

This is the path to spiritual maturity and perfection in Christ.

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De o analiză mai atentă observăm că aproape nimeni nu se oprește să se întrebe care este adevăratul rost al acestei vieți limitate. De ce îmbătrânim? De ce ne îmbolnăvim și murim? Care este originea morții și cine a stabilit această regulă de viață?

Multe mecanisme se învârt în jurul nostru și ne afectează neștiute. De ce să ne naștem, să trăim 70-80 de ani, doar pentru ca totul să se sfârșească la mormânt? Care este scopul acestei scurte vieți trăite pe pământ? Suntem doar consumatori ai timpului? Ce sens are să ne bucurăm de viață, dacă, în cele din urmă, vom muri și vom fi uitați?

A fost această scopul lui Dumnezeu când a creat omul, să trăiască doar pentru a muri și a fi uitat? Ce se întâmplă cu sufletul omului după moarte? Este mormântul un pas către o altă formă de existență, o trecere spre altceva? Dacă există viață veșnică, de ce trebuie să experimentăm moartea pentru a ajunge la acea nouă viață? A creat Dumnezeu ceva ce nu are sens?

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